

resile from any of these articles that may be found contrary to God's word.

From the scriptural point of view, and having regard especially to the reasonable spirit in which they are made, these demands are feasible enough. Their moderation is surprising in view of the wild doctrines preached from the pulpit and through the press. The peasants will not use force except in the last resort, and against glaring abuses, indefensible in a Christian society. They are ready to reason and compromise in a brotherly spirit. Brotherly love and holy writ are to decide in all contentious matters. Unfortunately, brotherly love and holy writ in this so-called Christian world of the sixteenth century will not be allowed to arbitrate, and the peasants in organising to enforce their demands, if need be, were taking the only course that could bring about their practical realisation. To appeal to their lords, temporal or spiritual, merely with texts of Scripture, was to appeal to deaf ears. Though many of these lords were high dignitaries of the Christian Church, self-interest, even though it wears an ecclesiastical garb, has its own way of interpreting the Scriptures.

Such seems to have been the conviction of the Boers of Alsace-Lorraine, whose demands, which were also formulated

in Twelve Articles, are distinctly more mundane in tone.

The first, indeed, demands the preaching of the gospel according

to the true faith ; the remainder repeat for the most part the

Suabian demands, but without the texts of Scripture, in brief

peremptory fashion, and the spirit of insubordination under

a harsh, oppressive *regime* is very marked. These Alsatian

peasants will simply take back the common lands without

further discussion. And they have political views to champion

as well as social demands to make. They will no longer be

subject to any prince or lord, but to whomsoever they please.

They will only own allegiance to the emperor. Should any

one in authority act contrary to what they think right, they will

forthwith depose him and elect another in his

place. This is
more business-like ; distinctly revolutionary. They
will have
the gospel, but they will insist on their rights as
men, gospel
or no gospel. If the preacher Schepppler drew up
the Suabian
Twelve Articles, the man who fulminated those of
the Alsace-
Lorraine peasantry was evidently a shrewd
politician, who had
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